Magazine of Majlis Ansarullah UK

ANSARUDDIN

Nov - Dec 2010 Vol. 7 No. 6 Nabuwat - Fatah 1389 HS



Mosque Baitul Aman (Hayes, Middlesex)



Majlis Ansarullah Ijtema 2010

In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN

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Content

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Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad صلى الله عليه وسلم is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

Editorial: Blasphemy

The blasphemy law in Pakistan has been under discussion on many occasions but became more prominent during the period of the infamous dictator, General Ziaul Haq. Not only that, but he promulgated an anti-Ahmadiyya ordinance declaring all Ahmadis as non-Muslims. The so-called religious scholars extended their full co-operation in this in order to achieve their own despicable goal of opposing and frustrating the Ahmadiyya movement in Islam. There is not a shadow of doubt that their whole intention was to overrule and defeat the Ahmadiyya movement. The result has been that countless false legal cases have been registered against Ahmadi Muslims and they are subject to physical brutality and psychological torture. Other minorities have not escaped either but the main brunt has been borne by the Ahmadiyya community in Pakistan. Salman Rushdi's infamous book, 'Satanic Verses' brought a fresh wave of protests and gave a new lease of life to the blasphemy law and it culminated in a Fatwa from Khomeini to kill him.

For the last few months, the so-called religious scholars are again debating the blasphemy law in the media. All that they suggest is that anybody who commits blasphemy must be punished by death. Surprisingly, not a single scholar quotes any verses from the Holy Quran or gives a reference from the sacred life of the Holy Prophet صلى الله عليه وسلم to support their claim. Some claim that anybody who commits blasphemy automatically becomes an apostate and deserves the death penalty.

Blasphemy is currently also being discussed in the Western media and non-Muslims are using it as a weapon against Islam. They present the co-called Muslim scholars who vehemently declare their erroneous beliefs, attributing their comments to the Holy Quran and the Holy Founder of Islam. In this way, the media portrays Muslims as being narrow-minded and their religion as a dangerous ideology with no concept of freedom of thought or speech. This is how Muslim scholars play into the hands of opponents and bring disgrace to Islam.

Study of the Holy Quran shows us that nowhere does it permit any person or judicial organisation to punish a person guilty of blasphemy. We do not witness any such punishment administered in the life and practice of the Holy Prophet صلى الله عليه وسلم nor do we find any evidence in the Hadith. Blasphemy is mentioned in the Holy Quran on two occasions: once against God and the other time against Mary, the mother of Jesus, but nowhere as a punishment which could be administered by any authority. Again, all the prophets faced opposition and blasphemy was committed against them but no one allowed his followers to sanction punishment on the grounds of blasphemy.

The Holy Prophet of Islam صلى الله عليه وسلم was subjected to most horrific insults by his enemies but he prescribed no punishment for their heinous crimes. On his return to Mecca, as a victorious king, the Holy Prophet (PBUH) did not take any revenge and forgave all of his blood-thirsty enemies who had tried to annihilate his religion. Such was the character and practice of the Holy Prophet صلى الله عليه وسلم who was declared by God as a Mercy for mankind. The incident of Abdullah Abai Bin Salul, chief of the hypocrites reveals the same attitude and practice of the Holy Prophet صلى الله عليه وسلم who not only forgave him but also led his funeral payer and blessed him with his garment so that Allah may forgive him. It is mentioned in the books of history that Abdullah's son had sought permission to kill his own father for his blasphemous remarks but the Holy Prophet did not allow him. This is the noble character of the Holy Prophet which is presented to the world to follow his practice.

The Holy Quran does not prescribe any punishment for apostasy either and does not permit any single person or organisation to murder anyone who recants from Islam. This is made absolutely clear in the Quranic injunction mentioned in Sura Al-Nissa: "Those who believe, then disbelieve, then again believe, then disbelieve and then increase in disbelief, Allah will never forgive them nor will He guide them the right way".(4:138)

Most regrettably, the majority of Muslims lack knowledge about the true teachings of the Quran and the same applies to their religious leaders who openly teach them bigotry, religious prejudice and intolerance. That is why today Islam has been aligned by its enemies with narrow-mindedness and terrorism and is presented as a most dangerous religion. How could anybody be ever attracted to such an Islam? The Holy Prophet صلى الله عليه وسلم, personified as Mercy for mankind, was sent to erase bigotry, brutality and religious intolerance. However, Muslims are practicing precisely the opposite. They are responsible for bringing shame to the most peaceful religion and providing the opponents of Islam with ammunition to raise horrible allegations against its Holy Founder صلى الله عليه وسلم. May Allah guide them to the true teachings of Islam.

بسم الله الرحمن الرحيم

Dars-ul Qur'an

And Who (servants of Gracious God) say, "Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment. It is indeed evil as a place of rest and as an abode."

Al-Furqan, v 66 - 67)

One sign of the servants of Gracious God that has been described in these verses is that they continuously pray to God that their Lord may keep the torment of Hell away from them since its torment is a great calamity and as Hell is an evil place both as a temporary resting place or permanent place of abode.

Although, the Hell in the hereafter is meant here, but also in this life anything that causes a person grief and strife, endangers his life, property and honour and disgraces him in the eyes of his people and his country, is a kind of hell, for him. The word hell can be applied to any object that a person may approach with great eagerness and desire but on reaching it find himself unnerved, his face contorted with bad taste in his mouth. That is to say that first he is attracted to evil ways but when he is confronted by the result of his actions, he realises his mistake.

Keeping these meanings in mind, the mark of Ibaad-ur-Rehman (the servants of Gracious God) described in this verse is that they continuously pray, "O, God, save us from all such acts that may disgrace us in this world or in the Hereafter; save us from the hell of poverty and destitution; save us from the hell of lack of knowledge and ignorance; save us from the hell of immorality and debauchery; save us from the hell of worldliness and greed; save us from the hell of ruin of our future generations; save us from the hell of paganism and devilishness; save us from the hell of irreligiousness and ibahat (making the unlawful lawful); save us from the hell of remoteness from Thy love and approval; save us from the hell of hypocrisy and dishonesty; save us from the hell of wilfulness, falsehood, tyranny and oppression, since these evils, whether these arise temporarily or permanently, their presence is the cause of our destruction and infamy. We wish that these evils may never exist amongst us even temporarily let alone on permanent bases and that we always remain on the Right Path.

In addition to this interpretation of the above verse, a prayer to avoid the torment of Hell in the hereafter has been taught in it and it has been said that hell is indeed a very evil place, both as a temporary resting place or as a permanent abode. It is a very comprehensive prayer that has been taught to be spared from all the sufferings of this world and the hereafter and it is said that the mark of the chosen servants of God is that in spite of being successful in the world, the fear, of national decline, keeps them, forever, prostrated at the threshold of God and they pray day and night, saying, "O, God, let no evil develop in us or in our future generations so that we can become the inheritors of Thy Paradise."

If Muslims had remembered this Quranic prayer at each occasion of their victory and at every success had sought the refuge of God against the dangers of their national decline, then God would have kept them permanently under His blessings and their every step would have carried them forward to greater progress. Therefore, we should remember this prayer at all times, in all cases, so that we are saved by the grace of God from all types of torments of this world and the hereafter.

Dars-ul Hadith

On the Excellence of Reading the Qur'an

On the excellences of the Holy Qur'an and its recitation, the following sayings of the Holy Prophet, peace be upon him, are quoted:

Abu Umamah relates that he heard the Holy Prophet صلى الله عليه وسلم say:
Keep reading the Qur'an for it will intercede for its readers on the Day of Judgment (Muslim).

Nawas ibn Sama'an relates that he heard the Holy Prophet صلى الله عليه وسلم say:
The Qur'an will be summoned on the Day of Judgment along with those who kept it company in this life and acted in conformity with it. It will be heralded by the second and third chapters and these will plead on behalf of those who kept company with them (Muslim).

Uthman ibn Affan relates that the Holy Prophet صلى الله عليه وسلم said:
The best of you are those who learn the Qur'an and teach it (Bokhari).

Ayesha relates that the Holy Prophet صلى الله عليه وسلم said:
He who recites the Qur'an fluently will be in the company of the noble and virtuous; and he who recites the Qur'an haltingly and with difficulty will have a double reward (Bokhari and Muslim).

Abu Musa Asn'ari relates that the Holy Prophetصلى الله عليه وسلم said:
The case of a believer who recites the Qur'an is that of fruit which is fragrant and delicious; and the case of a believer who does not recite the Qur'an is that of fruit which has no fragrance but is sweet to the taste; and the case of a hypocrite who recites the Qur'an is that of fruit which is fragrant but tastes bitter; and the case of a hypocrite who does not recite the Qur'an is that of fruit which has no fragrance and tastes bitter (Bokhari and Muslim).

Umar ibn Khattab relates that the Holy Prophet صلى الله عليه وسلم said:
Allah will exalt many people through this Book, and will abase many because of it (Muslim).

Bra'a ibn 'Azib relates that a person was reciting Sura Al-Kahf (Chapter 18) while his horse was close to him secured by two ropes. A cloud spread over the horse and advanced towards it whereupon it began to frolic. In the morning the man came to the Holy Prophet صلى الله عليه وسلم and mentioned the incident to him. He said: *This was comfort that descended by virtue of the recitation of the Qur'an* (Bokhari and Muslim).

Ibn Mas'ud relates that the Holy Prophet صلى الله عليه وسلم said that *when a person recites one letter from the Book of Allah that is one good deed equal to ten good deeds the like of it. I do not say that ALM is a letter, but A is a letter, L is a letter and M is a letter* (Tirmidhi).

Ibn Abbas relates that the Holy Prophet صلى الله عليه وسلم said:
He in whose heart there is nothing of the Qur'an is like a house in ruin (Tirmidhi).

Abdullah ibn Amr ibn 'As relates that the Holy Prophet صلى الله عليه وسلم said: *One who is given to reciting the Qur'an will be told on the Day of Judgment: Go on reciting and ascending, and recite slowly as was thy wont in life, for thy station, will be where the last verse of thy recitation will end* (Abu Daud and Tirmidhi).

Abu Hurairah relates that the Holy Prophet صلى الله عليه وسلم said: *Whenever people gather together in one of the houses of Allah for recitation of the Quran and teaching it to one another, comfort descends upon them, mercy covers them, angels spread their wings over them and Allah makes mention of them to those around Him* (Muslim).

Writings of the Promised Messiah عليه السلام



Repentance and Seeking Forgiveness

"It is obvious that man is very weak by nature and has been charged with hundreds of Divine commandments. On account of his weakness, he falls short in carrying out some Divine commandments and sometimes he is overcome by the desires of the self that incite to evil. On account of his weak nature, he deserves that at the time of any slipping, if he should repent and seek forgiveness, God's mercy should save him from being ruined.

It is a certainty that if God had not been the Acceptor of repentance, man would not have been charged with these hundreds of commandments. This proves that God turns towards man with mercy and is Most Forgiving.

Repentance means that a person should discard a vice with the resolve that thereafter, even if he is thrown into the fire, he would not commit that vice. When man turns towards God Almighty with sincerity and firm resolve, God Who is Benevolent and Merciful, forgives him the particular sin.

It is one of the high Divine attributes that God accepts repentance and saves a sinner from ruin. If man had not the hope of his repentance being accepted, he would not be able to refrain from sinning.

The Christians also believe in repentance, but on condition that the person who repents should be a Christian. Islam lays down no condition for repentance. The repentance of the followers of every faith can be accepted leaving out only the sin of denying the Book of God and His Messenger. It is impossible that a person should attain salvation only through his conduct. It is the Benevolence of God that He accepts the repentance of some and bestows by His grace such powers on others that they are safeguarded against sinning." *(Chashma Maarifat, p. 181)*

Istighfar is a spiritual exercise

"Muslims have been bestowed two things: one for obtaining strength and the other for the practical demonstration of the strength that has been obtained. Istighfar is for obtaining strength. It is also called seeking help. The Sufis have said that as physical strength and power is fostered through exercise, in the same way, istighfar is spiritual exercise. Through it the soul obtains strength and the heart achieves steadfastness. He who desires strength should do istighfar" *(Malfoozat, Vol. II, p.67)*.

"There are some people who are aware of sin and there are others who are not even aware of it. That is why God Almighty has prescribed istighfar in all circumstances so that man should occupy himself with istighfar with regard to all sins, whether external or internal, and whether he has knowledge of them or not. A person should seek forgiveness for every type of sin whether of the hands, or of feet, or of tongue, or of nose, or of ears, or of eyes. In these days, we should supplicate like Adam:

Our Lord, we have wronged ourselves, and if Thou forgive us not and have not mercy on us, we shall surely be of the losers *(7:24)*.

This prayer has already been accepted. Do not live heedlessly. He who is not heedless would not be involved in any calamity that is beyond his strength. No misfortune arrives without Divine command. That is why I have been taught the prayer: Lord, everything serves Thee; then Lord protect me and help me and have mercy of me."

7 *(Malfoozat, Vol. IV, p.275)*.

An Address by

Hazrat Khalifatul Masih V أیدہ اللہ تعالیٰ بنصرہ العزیز

Attachment to Khilafat

Then there is the matter of financial sacrifices for faith. I have already drawn attention earlier on that; there is a section in the age of Ansarullah which has reached the peak of their professional accomplishments. Similarly, in their incomes, salaries and wages they have reached the maximum scales. Therefore, the rise that is there in your incomes should be reflected in the share of the faith by raising the standards of your financial sacrifices. One thing that I had said was that Ansarullah of the Second Line should make an effort to join the system of Wassiyat. If the Ansar of Second Line have paid attention to this and a majority of them, rather a hundred percent of them have joined, then, Ahmadolillah; and if there is still a shortfall, then effort should be made to cover it; and this effort should be made by Ansarullah. Even if the standard of practice which is expected of Ansarullah has not been reached, even then attention should be paid to Wassiyat . Some people give the excuse that their deeds are such that they fear to do Wassiyat. They should do Wassiyat even if their actions and deeds are not to mark. It is probable that by doing so, Allah the Exalted will blow into them the spirit of piety; rather, there are many such people who write to me that by doing Wassiyat their attention towards good deeds is rising automatically which is also becoming a cause for them to attain nearness of Allah the Exalted; more attentiveness towards prayers; attentiveness towards offering Salat in congregation; attentiveness towards financial sacrifices and the standard of sacrifices is rising. Those Ansar who are seventy or seventy five years old, the Wassiyat of some of them is accepted by the Centre and of some it is not accepted; but the Second Line Ansar should pay particular attention to doing Wassiyat.

Then there are other financial schemes to which attention is necessary. Look at your name as proclaiming to be the assistants and helpers of Allah the Exalted, and then look at your sacrifices, examine yourselves and then seek an edict from your heart whether you are really justifying your claim to be Ansarullah. When you will start thinking on these lines, then I hope Inshaallah the standards of pure changes and sacrifices in each one of you will continue to grow and that growth is the thing which collectively sustains the existence and progress of the Jamaat.

(Address to Ansarullah Ijtemah, November 2009)

The Ahmadiyya Muslim Khilafat

Essential Guidance for a Troubled World

Mirza Masroor Ahmad, Head of the worldwide Ahmadiyya Muslim Community and Fifth Successor (Khalifa) to the Promised Messiah and Imam Mahdi عليه السلام

This is the transcript of the keynote address delivered by His Holiness Mirza Masroor Ahmad, at a Banquet Dinner held at the Hilton Conference Centre, Markham, Ontario, Canada, on Wednesday, June 25th, 2008 as part of activities organized in Canada to mark the Centenary Jubilee of the Ahmadiyya Muslim Khilafat.

The large number of distinguished guests at the Banquet included the Premier of the province of Ontario, Hon. Dalton McGuinty, and Hon. Jason Kenney, the Federal Secretary of State for Multiculturalism and Canadian Identity.

Bismillah ir Rahman ir Raheem

(In the name of Allah, Most Gracious, Ever Merciful)

All the Honorable and Distinguished Guests,

Assalamo Alaikum wa rahmatullah wa barakatohu!

Peace and blessings of Allah be upon you all!

Note of Thanks

First of all, I would like to thank all our distinguished guests who have taken the trouble to accept our invitation to attend this function.

It is very difficult, I know, this being a week day, for you all to come here and attend this function.

It is obvious that you are all blessed with a spirit of humanity and high ethical values.

It is only right, therefore, that I should thank people of such high moral standards.

Special Significance of the Occasion

I have been here twice before, to attend the Annual Convention of the Ahmadiyya Movement and some of you have met me on those occasions.

However, the event that has been arranged today has never taken place before.

I am directly addressing persons who are sympathetic to the Jama'at, or who have had personal contact with members of our Community.

And there are also some distinguished guests who have no previous relationship with the Community.

The local administration has organized this function, as you know, because the Community is celebrating the Centenary event in the year 2008. For, after the demise of the Founder of the Ahmadiyya Community, his successors have now completed their first 100 years.

"Khilafat" and "Islam-Ahmadiyya"

The Succession is known as "Khilafat" and, with reference to it, we are celebrating Khilafat Centenary. As I said, there are many amongst you who have a relationship with the Community and know the Ahmadiyya Muslim Jama'at very well.

It is a group within Islam, and which according to our teachings and beliefs, is the Community of the Promised Messiah عليه السلام on whom be peace, created in accordance with the prophecies of the Holy Prophet Mohammad صلى الله عليه وسلم.

Mission of the Promised Messiah عليه السلام

The Promised Messiah was to appear in the 14th century after the Holy Prophet صلى الله عليه وسلم, to make Muslims and non-Muslims alike aware of their true Creator and to make them become of those who bow down in His Presence.

With the passage of time, certain weaknesses had appeared in the understanding of the teachings Islam, and these needed to be removed. Similarly, objections that had cropped up against the teachings of the Holy Qur'an had to be responded to.

Duties to God and Duties to Man

Man had to be reminded of the rights of other human beings. An atmosphere of love, affection and peace had to be established in the world.

In other words, the rights owed to God Almighty and to His creation had to be discharged in order to make this world become Paradise.

This brief introduction and clarification was presented for the benefit of those who are not familiar with the Ahmadiyya Community, and also so that the fear of Islam, which some may hold within their hearts, may be removed.

Misrepresentation of Islam by some Muslims

Indeed, when the name of Islam is used, the general impression in this present era is, naturally, of fear. This is not the fault of those who are frightened.

Unfortunately, certain so-called Islamic groups, and certain others, have depicted Islam in such a way that it appears to be an uncivilized, extremist, belligerent and bellicose religion.

Just hearing the name of Islam leads to an impression of swords, bombings and suicide attacks.

No Compulsion in Religion

In any case, the purpose of the tasks I have described and that had been entrusted to the Messiah of Prophet Mohammad صلى الله عليه وسلم - tasks that are to be completed by his Khilafat - are not to be accomplished by force, but through winning hearts with love and affection. It is not possible to attain the nearness of Allah, or to discharge the rights of others, through compulsion.

The Holy Qur'an very clearly states that there should be no compulsion in religion.

(Chapter 2, verse 257)

The Founder of the Ahmadiyya Community has already expounded this beautiful teaching. He says that the Holy Quran clearly instructs ***NOT*** to take up the sword to spread the faith. Rather, one should present the individual beauties of the faith and attract others with one's exemplary behavior.

Why battles were fought by Prophet Mohammad صلى الله عليه وسلم

Do not think that, at the outset, there was the instruction to use the sword. Indeed, the sword was NOT used to spread the faith.

In fact, it was used only as a means of defense against the enemy or to establish peace. Indeed, it was never used to compel in matters of faith. Matters of faith are related to one's heart.

Sacrifices have to be made for the sake of religion. Thus, lives were offered in the first 13 years in Mecca. And even after the migration to Medina, when the enemies were attacking and despite being wholly ill-equipped, they fought back.

Could a person who had been forced to become a Muslim, ever offer such sacrifices? On the contrary, such a person would be greatly pleased if Islam were attacked. He would think that it was good that someone had come to save him. Hence, these sacrifices prove that whosoever became a Muslim became one wholeheartedly. And if he fought, he fought for a purpose. And what were those purposes?

If Islam means 'Peace', why did Muslims fight?

THE FIRST PURPOSE was to defend themselves. The enemy always incited the attack and the Muslims were forced to raise arms in defense.

THE SECOND PURPOSE was that when un-armed Muslims were deceptively attacked and cruelly killed, in retaliation for the bloodshed, and as a punishment for the cruelty, fighting took place. This was an Arab custom, and was indeed necessary for keeping the peace -- and this continues to be so even today.

THIRDLY, if fighting took place, it was to weaken the opposition as it gathered together to annihilate the Muslims just because they worshipped the One True God. If fighting had not taken place in such conditions, then the disbelievers would have spared no Muslim. In fact, God Almighty says, they would surely have pulled down cloisters, churches, synagogues and mosques and cruelty would have continued to multiply.

Fighting was NEVER to gain converts

History bears witness to the fact that whenever Muslims engaged in a war, never was anyone compelled to become a Muslim. Each person had

freedom of worship. On such occasions, the Holy Prophet صلى الله عليه وسلم particularly used to say, "Do NOT harm the elderly, women and children. And do NOT damage places of worship", and went on to such an extent that he said that even trees were NOT to be felled.

Christians and people of other faiths lived in Muslim states with all of their rights preserved. The Djizia, that is the protection levy, was taken from non-Muslims, and if someone did not have the means to pay it, that person was absolved of the payment.

During the Khilafat of Hazrat Umar, the Second Successor of the Prophet of Islam صلى الله عليه وسلم, a Jewish person was killed by an unknown murderer, and Hazrat Umar became extremely anxious. So, he gathered all of the people in the mosque of Medina, and, having invoked the fear of God in them, enquired about it from them.

One of the Muslims present at the time, admitted that the murder had been committed by him. So, he was made to pay blood-money with the consent of the Jewish family.

Muslims and non-Muslims Guaranteed Equal Rights

These are just a few of the incidents that I have narrated, but they are evidence that even in a state of war, Islam requires kind treatment of the enemy; whilst in times of peace, it preserves the rights of non-Muslims.

Had force been used, then these examples, evident from the lives of the Holy Prophet صلى الله عليه وسلم and his Successors, would never have appeared in history.

Ahmadiyya Islam is Love and Peace

The purpose of mentioning this history is to remove the misunderstanding that Islam is an extremist religion. The Promised Messiah, on whom be peace, has taught us to continue to implement these teachings and also to spread them. As stated in the excerpts that I just read, the Ahmadiyya Community knows only that Islam, which is the Islam of love and affection, and which offers a message of peace and security.

How to Achieve Peace

Now, I will present some instructions of the Holy Qur'an that aim to maintain peace within society.

It is oft-alleged that Islam is a war-like religion. But in fact, what are the circumstances in which Allah, The Almighty, permits Muslims to fight? Let us see. Allah, The Almighty, says: "And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not the transgressors." *(Ch. 2, v. 191)*

No Right to Start Hostilities

There is no right to initiate hostilities. In fact, you can only fight when you have been attacked. And even here, the instruction is not to transgress. What is meant by transgression?

At that time, the opponents of Islam used to mutilate the bodies of their fallen force. As this was an act of sheer contempt towards the corpse, it was forbidden in Islam. It was also forbidden to kill women, and children. It was forbidden to kill religious leaders – priests or rabbis – in their respective places of worship.

In other words, fighting could only take place on the battlefield. Or, if there was no other choice and they were forced to fight, in the towns. But even then, they could fight only against those who had initiated the hostilities.

Suicide Bombing NOT condoned by Islam

Today, we see that no party acts upon these sound teachings. Suicide bombers indiscriminately kill women, children and the elderly, whilst invading forces drop bombs on towns and cities, and fire bullets and rapid fire. They cause mass destruction to cities and infrastructure.

Evil of the Atom Bomb

These days, every major power possesses an arsenal of nuclear weapons, and even poor countries are joining this race. Mankind stands on the brink of the pit of destruction, whilst the Holy Quran teaches us not to harm the innocent.

The fallout from the atom bomb causes physical disabilities, generation after generation; and so, this crime is even worse than murder. After the use of the atom bomb, during the Second World War, one would have thought that the world would have refrained from ever again producing such weapons. But, in fact, they have continued to develop them and, indeed, there is a race to develop these weapons of mass destruction.

The Defeated in War Must Be Treated with Dignity

In order to establish peace, Allah, The Almighty says do not impose unreasonable restrictions upon vanquished nations. Rather, if the aggressor is inclined towards peace, then you must cease fire immediately. Do not then search for excuses and do not impose such conditions that humiliate any nation, because this also leads to severe repercussions. If you are able to repress a nation temporarily, a time will nevertheless come when its self-esteem will rise, and then the old feuds and battles will start all over again.

Such restrictions are only ever imposed by a conquering nation to prevent the vanquished nations from ever rising again. Fear is instilled in them to such an extent that they may never take a step without the permission of their conquerors; and they may always remain enslaved by them. The conquering nations are therefore able to keep an eye - and in fact, to spy - on neighboring territories, whilst sitting within the geographical boundaries of a conquered country.

Do NOT Covet Resources of Other Nations

Or, they are able to derive advantages from the resources of that country.

Allah, The Almighty, commands the Muslims that these worldly interests should not be the cause of their fighting. Allah, The Almighty, says: "*Stretch not your eyes towards what We have bestowed on some classes for them to enjoy for a short time." (Chapter 15, verse 89)*

Allah, The Almighty, teaches that worldly wealth is but a temporary means that you see. Even if you acquire it, this wealth will inevitably disappear and not only that, but it will leave behind a state of constant turmoil. Thus, it is important for the peace of the world that each country and nation derives benefit from its own resources, and it should not look covetously upon the wealth of others.

Islam on War and Peace

To recapitulate, a Muslim is not permitted to engage in any war unless it is against those people who either prevent the practice and preaching of God's religion or they are the cause of destroying peace in the world. Is this not a beautiful teaching for maintaining peace?

Then, God Almighty, says in the Holy Quran, "*And if they incline towards peace, incline thou also towards it. And put thy trust in Allah. Surely, it is He Who is All-Hearing, All-Knowing". (Ch. 8, v.62)*

So, this is the Islamic teaching. There is no concept of extremism here. According to one of the most reliable traditions in the light of the teachings of Islam, the Holy Prophet (peace and blessings of Allah be upon him), always taught his Companions that they should never desire to confront the enemy. They should always seek peace and well-being from God Almighty. This is a most beautiful teaching of peace that has no parallel.

Justice for All - in All Circumstances

To fulfill the requirements of justice, Allah, The Almighty has ordained very high standards and expects that Muslims will discharge these obligations. God Almighty says, "*And let not a people's enmity incite you to act otherwise than with justice. Be always just; that is nearer to righteousness. And fear Allah. Surely, Allah is Aware of what you do." (Ch.5, v.9)*

This is a magnificent teaching to maintain peace in society, and to end enmities. It is indeed an extremely difficult task to fulfill the requirements of justice in relation to the enemy in the same way as one does with one's own kith and kin. Yet, history bears witness that the Holy Prophet (peace and blessings of Allah be upon him) practiced such examples. He even took care of the needs of his enemies.

Compassion of Prophet Mohammad

Once, after the Prophet Mohammad had settled in Medina, there was a famine in Mecca. Despite the fact that the people of Mecca had cruelly restricted the food and water supply to Muslims for two and a half years when the latter lived in Mecca, the Holy Prophet صلى الله عليه وسلم, nevertheless, sent them staple rations during these times of famine, out of compassion.

On another occasion, a tribal leader who had become a Muslim was arrested and beaten whilst performing the pilgrimage and was imprisoned. Finally, he was released at the request of some other leaders. The region of his tribe used to send grain to Mecca. So, the released prisoner said that grain would no longer be sent to Mecca, and he effectively stopped it.

Consequently, there was a shortage of grain in Mecca. The people of Mecca came to the Holy Prophet صلى الله عليه وسلم and said, "Order him not to stop the supply of grain".

Despite the hostility that the Meccans had maintained against the Muslims, the Holy Prophet (peace and blessings of Allah be upon him), sent a message to the leader telling him not to stop sending the grain.

This is the practical effect of the teaching which declares "Let not the enmity of a nation prevent you from acting otherwise than with justice".

This, therefore, is the teaching of the Holy Quran. And, this is the example of the Holy Prophet (peace and blessings of Allah be upon him).

Why allegations of 'Terrorism' against Islam

Now, despite all this, the allegation is that the Holy Quran and the Holy Prophet صلی اللہ علیہ وسلم taught extremism and committed terrorism. What can one say? Inspite of being educated, these critics are unaware of the teachings and history of Islam.

In fact due to their malice and grudges, they do not want to know, and they are the people who become the means of destroying the peace.

Terrorists defame Islam

I admit that certain terrorist groups have defamed the name of Islam. Their practices are wholly contrary to these teachings of Islam. Though they use the support of the Holy Quran to engage in Jihad and to kill, they forget the conditions that are integral to it.

The Holy Quran completely forbids the practice of suicide attacks which cause severe loss to civilians. If there is a permission for fighting under certain circumstances, then it is for the government to issue it and not for a few organizations within the government. What they are doing is not Jihad, but terrorism.

Judge a Religion on the Teachings and Practice of its Founder

Justice requires that to judge a religion, one should view the teachings and the practice of its founder and one should not base one's judgment upon the actions of persons who followed much later on. One should not use the actions of the latter as an excuse to attack the teachings of their religion when those actions of theirs have absolutely nothing to do with the true teachings of their faith.

The Promised Messiah on 'Jihad': True Teachings of Islam

In any case, as I have mentioned before, I will now present certain teachings of the Founder of the Ahmadiyya Community regarding the so-called Jihad and terrorism.

This teaching, a part of which I have just mentioned, represents the true doctrine of Islam. In fact, it was the Founder of the Ahmadiyya Community, the Messiah of the Age, who presented the true understanding of the teachings of Islam so that the world could recognize their God and could create an atmosphere of mutual love, making this world into an earthly Paradise.

Mullahs Preached Jihad against the British Raj

As you may be aware, the sub-continent of India and Pakistan remained under the rule of the British Raj for a long time. The Founder of the Ahmadiyya Community created the Community and made his claim of being the Messiah and Mahdi at a time when the British government's rule was at its peak. Despite the British government's total control and rule over India, a very large part of the Muslim population was against the government, and they spread a lot of poison about it.

Mullahs Taught Hatred

Even at that time, Muslim clerics – Mullahs – used their mosques to fan the fires of hatred against the government. They tried to create rebellion in one place after another. They tried to provoke unrest against the government.

Inspite of this, the Promised Messiah's claim that he was the fulfillment of the prophecy of the Holy Prophet صلی اللہ علیہ وسلم, that states that the Promised Messiah and Reformer was to come in this Age — the literature and books of other religions, including Christianity, having also predicted the same — the Founder of the Ahmadiyya Muslim Community, while counseling his Jama'at, announced that the British government was no doubt a Christian government, but the fact was that it duly discharged the rights of its citizens. Therefore, it was not permitted to take any severe step against it. And that it was forbidden to create any disorder under the pretext of Jihad.

Great debates were held between Christian

missionaries and the Promised Messiah عليه السلام over the religions of Christianity and Islam. And these have been mentioned in his literature. But, with kindness and wisdom, he always drew attention to the importance of expounding the beauties of Islam.

The Promised Messiah Invited Queen Victoria to Islam

It was during his lifetime that Queen Victoria celebrated her Diamond Jubilee, upon which the Founder of the Community congratulated Her Majesty. He further expressed ways to establish reconciliation and harmony between faiths so that there could be permanent peace in the world.

Moreover, he expressed his gratitude for the just nature of the British government and extended the message of Islam to Queen Victoria.

His instruction to live peacefully under British rule were not because of any fear, but were in accord with Qur'anic teachings.

In this connection, I shall present some excerpts from his writings. He says:

This prayerful, humble one who has come to this world in the name of Jesus, the Messiah عليه السلام, also feels proud to live in the Age of this great Queen of India, just as the Holy Prophet صلى الله عليه وسلم the Chief of both worlds, felt pride during the rule of Nau Sherwan, the Just.

It is obligatory upon every person to remember the kindness of Her Majesty on her Diamond Jubilee and by remembering her in their sincere prayers, to congratulate and to present a token of thanksgiving to Her Majesty.

However, I see that this duty lies most heavily upon me. God has preferred for me that for this divine mission, I should seek refuge in the peaceful rule of Her Majesty. So, Allah, The Almighty, has appointed me at such a place and at such a time where Her Majesty's empire acts as a steel fortress for the protection of the dignity, wealth and life of the people.

It is the biggest obligation upon me that I should express my thanks for the manner in which I have been able to spread the message of Truth whilst living here in peace.

He wrote a book, Tohfah-e-Qaisariyyah, in which he mentioned all these things, and sent that book to the Queen.

Basic Principles for Inter-Religious Harmony

Then, in order to bring an end to inter-religious hatreds, he states:

Therefore, this principle is most appropriate and blessed, and it lays the foundation for peace, that we should consider all such Prophets to be true whose religion has taken firm root and has matured, and which millions have joined. This is a most prudent and good principle. And, if the entire world adheres to this principle, then thousands of disorders and religious blasphemies, that threaten the peace of the common man, will evaporate. It is obvious that those who consider others to be following a religion whose spiritual leader is, according to their reasoning, in reality a liar and a fabricator, are the cause of many feuds. And they most certainly are guilty of blasphemy. They use the foulest language against that Prophet and extend it to abuse. And they destroy the peace of the common people, even though this ideology is completely wrong. And in the eyes of God, they are cruel due to their foul language.

This principle is most attractive and peace-generating, and its sows the seeds of reconciliation and improves the moral conditions. We should consider all prophets who came to the world as being true, whether they appeared in India, Persia or China or any other country. For God has planted their dignity and greatness in the hearts of millions and strengthened the roots of their religions. Their religion continued for centuries.

This is the principle that the Holy Quran has taught us: namely, that we should respect the founder of each and every religion whose life has come under this definition. Whether it be the leader of the Hindu religion, or the Persian religion, or the Chinese religion, or the Jewish religion, or the religion of the Christians; but, sadly, our opponents cannot treat us in a like manner.

This is an excerpt from another one of his books.

The Promised Messiah then further says,

Those who subscribe to the belief that they should consider the prophets of different peoples to be liars and should continue to speak ill of them, they are always the enemies of peace and reconciliation. This is because there is nothing worse than to cause disorder by abusing the saints amongst people.

Slander of Prophets is Not Freedom of Speech

Today, the people who entertain and spread such thoughts about the Holy Prophet (peace and blessings of Allah be upon him), and the Holy Quran, are certainly amongst those who destroy the peace. This is not freedom of thought, nor is it freedom of speech, but a means of playing with the sentiments and feelings of others, as a result of which peace is destroyed. The Promised Messiah says in connection with the views held on Jihad:

The second principle for which I have been appointed is the reform of the incorrect concept of Jihad that is widespread among some ignorant Muslims. So, God has made me understand that the prevailing concept of Jihad is opposed to the Quranic teachings.

There is no doubt that there was permission to fight in the Holy Quran. It was based on the fact that those who took up the sword unjustly, murdered Muslims without cause, and took oppression to extremes, be killed by the sword. But, even then, this punishment is not as severe as the battles of Moses, on whom be peace.

Then, he goes on to say:

During the time of our Prophet (saw), the basic reason for the Islamic Jihad was that Allah's anger was aroused against those who inflicted cruelty, whilst you are living under the shade of such a just-natured government, as Her Majesty's empire. To resort to revolt against such a rule cannot be classed as Jihad. Rather, this is the height of ignorance and savagery. As for a government under which one lives free and in total peace, and under which religion's obligations can be discharged in full, to bear ill intentions against it would be a criminal act and not Jihad. God Almighty has made me stand on the principle that a kind government such as the British government should be obeyed and true gratitude ought to be expressed. So, my Jama'at and I completely adhere to this principle.

The Message of Islam-Ahmadiyyat

So, this is the teaching which is given to us by the Founder of the Ahmadiyya Muslim Community in light of the Holy Quran. It was given to us by that person sent in this Age as the Messiah and Reformer by Allah, The Almighty, who was to establish peace in the world.

I hope that those of you who are aware of the teachings and practices of the Ahmadiyya Community will bear testimony that there is a very clear distinction between Ahmadi Muslims and non-Ahmadi Muslims, or, indeed, others.

Indeed, we desire only peace, and nothing else. We want mankind to recognize the Omnipotent God. For this purpose we are very active in Africa, Europe and the Americas, as well as in islands all over the world. The service of mankind is our primary objective.

Service to Humanity

Moreover, the Ahmadiyya Muslim Community offers its services without seeking any worldly reward, nor are we interested in any verbal praise. This spirit exists in the Community because it is linked in chain of the institution of Khilafat, and at all times this Khilafat enjoins the members of the Community to adhere to these peaceful teachings.

God Almighty sent the Promised Messiah to establish these principles.

In other words, today we do not just float the cliché of "Love for All, Hatred for None", but we are actually endeavoring to put this principle into practice.

Prayers for Canada

I now end this subject with the prayer that all Muslims and non-Muslims carry the fear of their Creator in their hearts, so that they only have good , I am most grateful to the Canadian government and the Canadian people, who are bringing together all religions and all peoples open-heartedly. The members of the Ahmadiyya Community are also living peacefully here, and are free to practice their religion and to openly express it.

In view of this cosmopolitan quality of Canada in which people of different religions and different faiths can live together peacefully, my predecessor, Hazrat Mirza Tahir Ahmad, the Fourth Khalifa, stated, in admiration of Canada, that he wished that the whole world becomes Canada and that Canada becomes the whole world.

May Allah enable this quality to remain forever. May you, the people and government of Canada, continue to live up to the expectations of justice, and to display open-heartedness, so that, as a result, the bounties of God Almighty, conferred upon you, continue for ever!

Once again, I would like to thank all our distinguished guests who have spared us their valuable time. Thank you again. Thank you very much.

The Political Acumen and Wisdom of Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV

(May Allah have mercy on him)

Dr. Iftikhar Ahmad Ayaz O.B.E
Khalil .A. Yousuf LLb (hons)

Introduction

A fundamental principle of Jamaat Ahmadiyya is to strive for the wellbeing of humanity through spiritual, moral, economic, social and political guidance. The Promised messiah (as) set a glorious example of service to humanity throughout his lifetime without any discrimination whatsoever. He directed his Jamaat to always remain sympathetic and helpful towards humanity. The pristine pure heart of the founder of the Ahmadiyya Jamaat was replete with the love of humanity.

Hazrat Mirza Tahir Ahmad, may Allah had mercy on him (Hazoor), was also an epitome of service to humanity. He was endowed with an extraordinary passion, statesmanship and leadership qualities which were dedicated to humanity in general and the Muslims in particular. He was ever keen to help his fellow man. This coupled with his honesty and intelligence made him an excellent source of advice for many politicians.

Even before he was raised to Khilafat, his acquaintance with Zulfiqar Ali Bhutto is well documented but it was cemented because of the valuable advice that Hazoor had given him. This was when Bhutto, fighting an election, presented his manifesto to Hazoor. Hazoor advised that it was not pitched at the right level and should be adjusted to address the issues of the common man at a level that could be understood by this section of the population. The advice appealed to the politician and was adopted enabling Bhutto to attain the election victory that he craved for.

Hazoor also read political situations very well and recognised the capacities of individual leaders. Of Sheikh Mujeeb-ur-Rehman, later to become the Prime Minister of Bangladesh, he said to his face that he was a weak leader. This was because instead of leading, he himself was being led by the people. This candour indicated Hazoor's scrupulous honesty and as events unfolded later, he was absolutely correct in his assessment.

Whilst politics is seen by many as a superlative science on the methods and tactics involved in managing a state or government, and the rights afforded to those who may or may not be citizens, Hazoor understood that God had already given detailed guidance on the effective management of this relationship. Indeed Hazoor publicised his advice admonishing those that behaved in a manner that was detrimental; had they listened they would not have suffered such great losses re-inventing the wheel of political judgements but may have also safeguarded the lives both then and in the future of many millions of people.

Today's political landscape is increasingly tumultuous, seemingly absent of universality, multilateralism, wisdom or foresight. In a globalised world, in many quarters diplomacy has been replaced with the gun and the often uninvited interference by countries in the domestic matters of another has created a political system that is ultimately, neither feudal, populistic nor democratic but in fact an uncomfortable hybrid of all three.

Hazoor has elucidated on the political problems facing the world and has given guidance on the vision of political success as reflected in the beauty of Islamic teachings. At their source, they seek purification with preference being given to the demands of justice and treatment of the poor and weak nations with beneficence, rather than propounding injustice and the self-service of the interests of the strong. [1]

Whilst Hazoor had given guidance on a number of issues, this short article will explore Hazoor's wisdom

first through examination of the causes of conflict. It will then go on to look at politics today and conclude with a précis of some aspects of Hazoor's vision of a new world order.

The Causes of Conflict - A World in Turmoil

Historically, religion has been seen as marginal to political life and indeed in terms of foreign policy, religious proclivities were often perceived as being an irrelevance. In 1960, John F Kennedy pleaded with Americans to disregard his Catholic faith yet recently, and more increasingly in the 21st century, religion is becoming more of a central feature in politics – and publicly so.

Today, a born again Christian sits in the White House with many arguing that George W Bush owes his latest electoral victory to the mid-America Christian vote. And he is not alone; Hilary Clinton wants America to know that she prays [2]. In Turkey the AK Parti (Justice and Development Party) which took 35% of the votes in 2007 is widely seen as an Islamic Party; India looks set to install the Hindu, Bharti National Party at the next elections; Tony Blair has recently converted to Catholicism; China is set to become the world's biggest Christian Country and children in Israel and Palestine (as it is known) are regularly taught that God has granted them the Holy Land. Given this back-drop it is difficult to argue that religion does not play a central feature in modern politics – without question it does. The fundamental problem seems to be that despite this, religious principle does not seem to be applied.

Hazoor said that the greatest threats to world peace emanate from the prejudices and selfishness which reign over the minds of many of the world's politicians demonstrating a distinct absence of tangible moral political values. [3]

Racial, ethnic, doctrinal and many other types of prejudice are on the increase. By way of example, this is manifested in the violence we see in Russia and the Palestinian territories, international terrorism on a growing scale, genocide in Rwanda and Congo and we are seeing the effects of prejudices at this very moment in Kenya.

As far back as 1990 Hazoor spoke of new tensions in Africa.[4] He admonished that the West was now raising its voice for the installation of multi-party systems throughout Africa and Hazoor warned against the dangers of this without addressing the various boundary and religious differences that were prevalent. Hazoor said that no collective attempt was being made to address these issues and he was absolutely right.

The failure to address these issues was one of the causes of the Rwandan Genocide in 1994 which saw the mass killing of the hundreds of thousands of ethnic Tutsis and moderate Hutu sympathizers in Rwanda and was the largest atrocity during the Rwandan Civil War. The genocide was mostly carried out by two extremist Hutu militia groups, the Interahamwe and the Impuzamugambi. Over the course of about 100 days, from April 6 through mid-July 1994, some 500,000 Tutsis and thousands of moderate Hutus died in the genocide. Some estimates put the death toll between a heart shattering 800,000 and 1,000,000 lives.

Today, in Kenya we see the same causes. It has been argued that the decision to return Kenya's 76-year-old incumbent president Mr. Kibaki, to office was not made by the Kenyan people but by a small group of hardline leaders from Mr Kibaki's Kikuyu tribe. All they needed were the extra votes to squeeze past Mr Odinga, the opposition candidate and a member of the Luo tribe

Alleged tribal voting rigging has brought about a swelling of tribal violence, with Kikuyu pitched against the Luo tribe. Thousands have been killed so far and 80,000 displaced with gang rapes and mutilations being widespread. Police have orders to shoot to kill. There has been looting in Kisumu, riots in Mombasa and pitched battles in Eldoret. More than 30 Kikuyu women and children hiding in a church near Eldoret were some days ago burned alive by a mob.

This prejudice and selfishness is not restricted to Africa. In Pakistan today following the assassination of Benazir Bhutto, Muslim continues to kill Muslim - Within hours of Mrs. Bhutto's death, Sindhis began to rampage with tribal and political differences at the fore. Angry mobs tore through every town in the

[1] Friday Sermon, 8 March 1991
[2] New York Times, 7 July 2007
"Faith Intertwines With Political Life for Clinton"

[3] Friday Sermon 16 November 1990
[4] Friday Sermons 16 November 1990

province, burning cars, looting shops, and screaming. By the time this first frenzy was over, 174 banks, 22 trains and 13 electoral offices had been looted or set alight. Hundreds of people have been killed with damage across Pakistan being estimated at up to $1billion. There have been a number of suicide bombings with lawlessness and indiscriminate murder being rife with all this continuing unabated under the noses of the numerous apparently Islamic political parties prevalent in Pakistan.

As far back as 1984, Hazoor predicted "terrible and horrific days"[5]. He said:

"I appeal to the people of Pakistan whether they are Brailvis, Deobandi, whether Shia or belong to another sect... stand up and wake up; oppose every movement which is initiated in your pious country to efface Kalima, if you do not respond in a timely manner, God's will shall be set in motion which may annihilate this country"

If only they had listened.

Hazoor has noted throughout that despite the religious proclivities of many world leaders, three damaging tenants of secular politics always seemed to be prevalent.

The first is primacy being given to racial, tribal or national interest over justice, examples of which have already been given in relation to Kenya and Rwanda above. Hazoor noted that the principle of this type of politics and the teachings of the Holy Quran were absolutely distinct. The Holy Qu. n states [6]:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ
عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ

Hazoor said that this verse in its essence and in the context of politics meant:

Hazoor said that this verse in its essence and in the context of politics meant:

"O Muslims! Your politics is of a different nature. This is politics which is based on the commands of Allah, which lays down the inviolable principle that even the bitterest of enmity of a nation or people should not prompt you to treat them with injustice. Always stand firm on the standards of JUSTICE since justice is nearest to Taqwa (righteousness)" [7]

The second failure of domestic politics in the current age is the doctrine of 'might is right'. Hazoor noted with concern that countries seem to attain their objectives through sheer superiority of strength as though apart from this belief, there is no other principle of fidelity existent in the world.[8] The Holy Quran is opposed to this and presents a very different view. [9]

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ

Hazoor said that in essence, this verse meant:

"Only he deserves to perish against whom you are equipped with the criterion of Truthfulness, which should also stand open as your testimony. And only he should survive, whose survival is supported by Truth." [10]

Hazoor said that the Islamic principle advocates that "Right is might" not "Might is right".

The third fundamental principle of irreligious and secular politics was the indulgence in false propaganda. Hazoor noted that it seemed that the enemy should not only be defeated in the battlefield, but also he should be depicted as defeated in ideology and concept. This was achieved though the persistent propagation of falsehood.

Again the Holy Quran speaks beautifully on this point when it says "Shun, therefore, the abomination of idols, and shun all words of untruth". [11]

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

The Holy Quran also provides "And when you speak, observe justice" [12]

وَإِذَا قُلْتُمْ فَاعْدِلُوا

Hazoor has explained that the verse confirms that one should speak with justice and one should have 'no concern that by so speaking one impairs the interest of one's next of kin' [13]

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[5] Friday sermon, 7 December 1984
[6] Holy Quran, Chapter 5 (Al-Ma'idah) verse 9
[7] The Gulf Crisis & the New World Order, Friday Sermon, 1 March 1991, p282
[8] bid [9] Holy Quran, chapter 8 (Al-Anfal), verse 43
[10] See note 6 above
[11] Holy Quran, chapter 22 (Al-Haj), verse 31
[12] Holy Quran, chapter 6 (Al-Annam), verse 153

Hazoor had been acutely aware of the defective nature of international politics and the often reprehensible decisions made by international governments in their dealings with other nations and their people. He was concerned about what he terms the 'tragedy of the Muslim world'. He said:

"The greatest tragedy of the Muslim world today is that while on one hand they declare Jihad in the name of Allah and in the name of Muhammad (Peace be upon him), yet on the other hand their policies and politics have been derived from irreligious politics. They have thus discarded the guiding principles of politics as enunciated in the Holy Quran" [14]

He admonished nations to treat the poor and weak nations with beneficence. Even if they could not accept Islam, he urged them to at least return to the holy and pure teachings of the Torah and the Gospels to purify their civilizations from their ever increasing shamelessness . [15]

Hazoor's Vision for a New World Order

The fact is that the Holy Quran is explicit in its requirement that countries cooperate with each other for the doing of good and righteous deeds [16]. This requires co-operation for the doing of good and not for the perpetrating of evil. It is only in true Islam where politics is free from deceptive manoeuvring. As we have seen, many Islamic governments profess their faith in Islam yet detach their political values from Islam – Hazoor said the ideal system of Islam was not prevalent anywhere in the world .[17]

Although he gave substantial and detailed political guidance on numerous areas, the remaining part of this article will look briefly at three areas of essential advice:

1. Terrorism should be erased from the dictionary of Muslims;
2. Economic co-operation between third world nations; and
3. A new United Nations.

Terrorism Should Be Erased From Dictionary Of Muslims

Today more than ever Islam is unfortunately synonymous with terrorism. An internet Google Search carried out at the date of this article using the key words 'Islamic terrorism' returned 1,010,000 sources of information within 0.19 seconds.

Wikipedia, the world's most widely read online encyclopaedia defines Islamic terrorism as:

"Islamist terrorism (also known as Islamic terrorism or Jihadist terrorism) is terrorism - an act of violence targeting non-combatants - perpetrated by a person or group identifiably Islamic, and/or to further the cause of Islamism as determined by the acts' perpetrators and supporters. " [18]

What this definition essentially means is that identifiably Islamic individuals terrorise civilians in order to propagate Islam. Nothing could be worse for the reputation of Islam or further from the reality of true Islam.

And the media does little to rebut this perception. The Economist, a respected international newspaper quoted Osama Bin Ladin as saying:

"The solution to such wickedness [capitalism and democracy], says al-Qaeda's leader, is for Americans to "embrace Islam"... The call to convert is no rhetorical flourish; Islamic jurisprudence requires that non-believers be given a chance before they are attacked." [19]

The Economist suggests that non-Muslims should be given a chance to convert to Islam before they are attacked and made to do so by force. In fact, conversion to Islam by force is prohibited.

Hazoor absolutely prohibited terrorism and said:

"No evil should ever be perpetrated in the name of Islam in the future. The concept of terrorism should be removed form the vocabulary of the Muslims. To do mischief and to cause pain to others just to keep some issues alive is a despicable act. These things have nothing to do with Islam. Become peaceful yourselves. Rectify your own relations first. Build up your relationships with other nations and wait

[13] The Gulf Crisis & the New World Order, Friday Sermon, 1 March 1991, p283
[14] Ibid page 284
[15] Friday sermon, 8 March 1991.
[16] Holy Quran, chapter 5 (Al-Ma'idah), verse 3
[17] Friday Sermons 16 November 1990
[18] http://en.wikipedia.org/wiki/Islamic_terrorism
[19] The Economist, "Visions of Osama Bin Ladin", 13 Sep tember 2007

with patience. Then you will see how the plans of God will frustrate the evil designs of every other nation. My heart desires that [Muslims] return to the Greater Jihad, the eternal subject of worship. [20]

Hazoor also said:

"As far as Islam is concerned, it categorically rejects and condemns every form of terrorism. It does not provide any cover or justification for any act of violence, be it committed by an individual, a group or a government."

A return by Muslims to sincere worship and genuine Taqwa is needed. Muslims must stay in the sight of Allah and be in a state of submission before Him at all times. Muslims are required to remain obedient to Allah, collectively holding fast to his rope .[21]

Economic Co-Operation Between Third World Nations

Hazoor elucidated on the need for economic co-operation between third world countries. For example, he mentioned the need for close co-operation between Pakistan, India, Bangladesh and Sri Lanka[22]. Given the close proximity of their relevant markets there remained a natural possibility of economic co-operation. However, Hazoor said that successful cooperation was only possible where regional disputes were resolved.

In fact the South Asian Association for Regional Cooperation (SAARC) established in 1985 includes India, Pakistan, Bangladesh, Nepal, Bhutan, Sri Lanka and the Maldives. In a recent article in the Stanford Journal of International Relations, the author, a respected academic makes exactly the same point as Hazoor. He says that trade between the seven SAARC states has remained limited despite the fact that all are located within a close proximity of one another because of regional differences with individual SAARC countries advancing their own economic interests through bi-lateral agreements, reducing the incentive to engage multilaterally. [23]

Hazoor also said that since India and Pakistan spend in the region of 60% of their gross national product on armies, this meant they could not live a life of real dignity. Such substantial spending meant that in order to maintain their military strength, they were inflicted with the 'curse of begging'[24]. The need for developing nations to spend such huge percentages of their GDP on defence has meant that they are reliant on international aid without which their survival is impossible.

By contrast, rich nations spend on average between 3% and 5% of their GDP on their defence budgets. Developing nations also seek to maintain an artificial standard of living and are reliant on loans and aid, often attached to huge interest rate payments to maintain their artificial prosperity.

It was necessary for third world countries to reduce their need for foreign aid and to maintain a standard of living which is appropriate.

Hazoor's views are as true today as they were in 1991. In 2005, the aid received by Bangladesh and Pakistan alone was in the region of $3.4billions [25]. This is more than the combined total of aid received in the same period by Benin, Botswana, Brazil, Bulgaria, Burkina Faso, Burundi, Ethiopia, Ghana, Guinea, Latvia, Liberia, Libya, Madagascar and Mali many of which are in significantly more need given their own resources than either India or Pakistan.

Crucially, the sums spent by any of these latter mentioned nations on defence are significantly less than that spent by India or Pakistan. One of the consequences of this is that the west is often far less interested in these nations.

Hazoor made a simple appeal, he said:

"I appeal not only to the Muslim countries but to the eastern world, Africans and south Americans, that after you have experienced all this, I implore you to please become aware and take a decision to change you own fate. The period of humiliation and degradation has been long. Now come out of this nightmare. For your enemies and the Super Powers there could be a cheerful conception of a New World Order, but for Third World Nations no other nightmare would be more dreadful. If you want to be the builders of a New World Order, then start caring for, and fashioning your own dreams. Try to learn

[21] Friday Sermon, 23 November 1990
[22] ibid
[23] SAARC Ineffective in Promoting Economic Cooperation in South Asia, Raghav Thapar, Stanford
[24] Friday Sermon, 8 March 1991
[25] 6.11, 2007 World Development Indicators, World Bank

the noble ways of transforming your dreams into deeds and actions. No nation can be free until it is economically free. The first step to economic advancement is to safeguard your ego and self respect. This will not be possible until and unless a campaign for an austere lifestyle is adopted in the Third world countries". [26]

A New United Nations

The United Nations is often seen as an international organisation representative of the world. Yet, Hazoor questioned the worthiness of the very name of the United Nations. How is this possible?

In fact, only five nations (People's Republic of China, France, Russia, the United Kingdom and the United States of America) have the universal right to determine the destiny of the world because they are the only permanent members of the UN Security Council (UNSC), each retaining a unilateral right of veto. In effect this means that even if the opinion of the majority of the world's countries stands opposed to even one of the permanent members, that member will have the right to reject that opinion and veto any action by the UNSC. How could this be just?

And Hazoor is not alone in his critique. It has been independently argued that the five permanent members of the UNSC (who are all nuclear powers) have created an exclusive nuclear club whose powers are unchecked. The lack of true international representation in the UNSC, as exists in the General Assembly, has led to accusations that it only addresses the strategic interests and political motives of the permanent members, especially in humanitarian interventions. An example of this has been the UN's eagerness to protect oil-rich Kuwaitis in 1991 compared to the lack of enthusiasm to protect resource-poor Rwandans in 1994[27]. Non-nuclear countries can be elected to serve a temporary term on the UNSC, but critics have suggested this is inadequate. Critics have further suggested that expanding the number of permanent members to include non-nuclear powers would democratize the organization which would not be in the interests of the current permanent members [28]. Still other nations have advocated abolishing the concept of permanency altogether with the Canadian Government under Paul Martin advocating this approach. [29]

Hazoor noted that the continued oppression of third world nations is used to oppress weaker nations with those accepting the yolk of enslavement being granted awards and offers of friendship. What was needed was a new United Nations to represent the interests of the third world and should include India, Pakistan, Iran and Iraq. Yet Hazoor said that no such organisation would be possible without the elimination of religious prejudices. Muslim countries should maintain relations of love and affection fulfilling the responsibilities of brotherly relationships.

Conclusion

Hazoor's in-depth understanding of politics became increasingly evident once he became Khalifa in 1982. For example, he visited West Africa in 1998 when he met the President's of five African countries on his tour. To each he was able to render valuable advice which in some cases was so well founded that it led the Gambian President, Honourable Dauda Jawara to exclaim in amazement, "how do you know so much about my country?"

To commemorate the centenary of Jamaat Ahmadiyya, worldwide celebrations included a lecture delivered on 24 February 1990 delivered at the Queen Elizabeth II conference centre by Hazoor. It was later published under the title *'Islam's Response to Contemporary Issues'*. It is in fact a politicians' manual containing comprehensive discussion on interest, financial aid, international relations and the role of Israel, USA and the United Kingdom in a new world order. The message of this book is timeless like so many of Hazoor's other books and discourses and it related to the future prospects for peace through the world. Some of the predictions he made in this lecture have now proved to be correct.

Another book which has become a benchmark on international politics is *"The Gulf Crisis: A New World Order"*. This is a collection of seventeen Friday sermons delivered by Hazoor on the subject. The whole world witnessed Iraq's invasion and annexation of Kuwait on 2 August 1990. Hazoor elaborated on the solution to this crisis in light of the

[26] An appeal, 1 March 1991

[27] Rajan, Chella (2006). "Global Politics and Institutions". Frontiers of a Great Transition. Vol. 3. Tellus Institute.

[28] ibid

[29] Statement by Canadian Ambassador Allan Rock on Security Council Reform. Global Policy Forum (12 July 2005).

Holy Quran. He voices a deep yearning for peace in the world. His words are free from personal motives or political bias. This is the only book of its kind in which a Muslim spiritual leader addresses world issues in such depth. He unmasks the injustices and double standards of both eastern and western nations. He puts political posturing and policy manoeuvring in its religious and historical perspective, highlighting various hidden motives and offering vivid glimpses of their far-reaching consequences. He has presented a profound analysis of the situation in its entirety and offered proposals for the establishment of a genuine new world order as stipulated in the Holy Quran.

Hazoor will always be remembered in history as a very special leader not only of the Ahmadiyya Community but also by the entirety of humanity. During a period of violent turbulence he has left a treasure of outstanding solutions for world peace and prosperity. His dynamic personality, sharp wit and political acumen will be missed dearly by the leaders of this world who were close to him. On his demise, tributes were left by a large number of politicians from all over the world who knew him and considered him to be a very special person endowed with exceptional faculties. They too had their special relationships with him and he was able to endow them with political wisdom.

In one tribute, a Swedish politician said: "*I was amazed at the clear perception and understanding of the world affairs His Holiness had and his vision for lasting peace in conflict regions of the world, especially the Middle East and South East Asia. He was a great religious leader and yet I found him to be a priceless treasure of political wisdom*" [30].

Lord Eric Avebury described him as a person who gave him "encouragement and inspiration in my work for the UK parliamentary Human Rights Group" and whose books were "a benchmark on international justice and Islamic theology"

Hazoor was in every respect a great man. A man whose greatness was not confined to the good he was able to do during his life but the good that has continued since. Sir Christopher Wren's epitaph in St Paul's cathedral reads: "if you seek his monument, look around you". The same can be said of Hazoor, only his monument does not lie in bricks and mortar but in the rich legacy he has left behind. We see glowing achievements and political acumen which can save the world and especially the Muslim world from the course of destruction and lead it to the course of eternal peace through the pristine and pure message of Islam presented by the Ahmadiyya Muslim Jamaat.

May Allah shower his choicest blessings upon Hazoor and grant him a lofty station in Paradise.

As I have on numerous occasions said in my addresses that if Ansarullah became active and oversees the responsibility of performance of prayers by not only themselves, but also their family members, especially the Khudam, although Khudamul Ahmadiyya have also organised their own programme and have been very actively engaged in their campaign in the last 2-3 years, but if the Ansaar parents do not supervise them, then it will not have a positive effect. Therefore all the Auxilliary organizations have a common purpose. I have said it many times before that each organization must understand and fulfil their responsibility. If Lajna shows some slackness, then Ansaar must step in and fulfil it and if Ansaar lag behind, then the Khudam should step in and vice versa. In other words, help one another and if the Jamaat as a whole shows any weakness, then the Auxillary organizations should come to its help."

(Address by Hazrat Khalifatul Masih V (atba) on 20th December 2007)

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[30] Roger Kaliff, Chairman, City of Kalmar, Sweden, 30/10/2007

Shaping up Ansar for future challenges

Javed Haidar Hameed

Reaching the age of an Ansar is often associated with getting older. White hair, wrinkles and the odd health issues are common traits which often cannot be avoided with the advancement of age.

But all is not doom and gloom, as with advancing age also comes knowledge, experience, maturity and responsibility, and the gradual development of these qualities often equip man to tackle some of the more demanding challenges that require mind over matter.

Pulling strength from these quarters is especially noticeable whilst undertaking activities requiring endurance, and one simple way of observing this is through competitions at sporting events. For example, when two physically evenly matched competitors in an arm wrestling contest are locked in battle with arms refusing to give way on either side, the winner will ultimately be the one who has the stronger determination and the mental strength to overcome the consequential pain barrier. A persons will-power and self discipline therefore provide that added assurance needed to win and hence assist in securing success.

So what is will-power and self-discipline ? Will-power, is effectively the ability to arrive at a decision and to follow it with perseverance until it has been successfully accomplished. Cultivating this inner strength into overcoming the inner emotional and mental resistance for taking action is one of the corner stones of success, both spiritual and material. Self-discipline on the other hand works closely with stamina to persevere in whatever one does. It grants the ability to withstand hardships and difficulties, whether these are physical, emotional or mental. It also permits the rejection of immediate satisfaction, in order to gain something better, but which requires effort and time. Will-power and self-discipline therefore help in giving the ability to be more selective in our behaviour and reactions instead of being ruled by them.

Another equally important factor that contributes in the power of the mind over matter can be found demonstrated in every school. Most parents who have experienced attending a young offspring's sports day will have noticed children boosting their efforts simply by knowing their parents are watching. The presence of their parents gives them added confidence, and the desire to flaunt their abilities. In the eyes of a child, parents are not only revered, represent unconditional support, but also offer protection, comfort and security. This subsequently enables the child not only to fear less of the dangers that may exist but instils the child with the confidence to strive that bit harder. A strong sense of protection, comfort and security also therefore go a long way in instilling added confidence in a persons ability to overcome challenges faced.

As children get older and gain in confidence in supporting and protecting themselves, their reliance on their parents slowly diminishes, even though they may maintain a close relationship with them. However independent we as individuals may feel, the instinctive need for protection, comfort and security still remains ingrained in our construction. The source from where we may seek this comfort however may shift from our parents to a more supreme being more capable of fulfilling this need, namely Allah. This instinctive behaviour is especially noticeable when even as adults we cry for help from God during trials and tribulations

which seem beyond our control. I am sure we have all experienced an especially challenging day in our life which seemed beyond our abilities to resolve, and one which forced us to reflect on requesting help from our creator.

When a person prays with the knowledge that their prayers being heard, they gain strength in the knowledge that they have Allah by their side. By trusting Allah, they feel a sense of assurance and confidence in taking on the challenges they are faced with. As these senses are cultivated further, the stronger the feeling of trust develops, and hence the more satisfied the individuals become in their own abilities and in its outcomes.

A quick analysis of the above therefore helps us understand that a persons will-power and self discipline play a large role in achieving success. A strong sense of protection, comfort and security add confidence in a persons ability to overcome challenges faced. And, the stronger the feeling of trust that develops with Allah the more satisfied the individuals become in their own abilities and in its outcomes.

As Ansar, understanding and realising all of the above can be quite useful in moving forward in the realms of keeping ourselves physically fit and active. Age should not be considered as an obstacle restricting activities, but instead something which better equips and enables an individual to pursue and undertake greater challenges ahead.

Finally, some Ansar reading this article may say 'Easier said than done', to which I would encouraging respond by 'Where there's a Will, there's a way'.

Alam-e-Inaami Dinner Ceremony

Report by Irfan Shahzad, Zaeem Ansarullah, Fazal Mosque region.



During the year 2010, Majlis Ansarullah Fazal Mosque region, was declared the best Majlis Ansarullah in UK. It was due to their hard work, dedication and overall best performance in all areas of activity. They had the honor to receive the Alam-e-Inaami from Hadhrat Khalifatul Masih V on the occasion of National Ansarullah Ijtema 2010. A thanks giving dinner ceremony was arranged by the Majlis Ansarullah, Fazal Mosque region on 5th December 2010, which was attended by Sadar Sahib Ansarullah, Zaeem Ansarullah, London region, members of the Majlis Aamla and members of the local Jamaat. Hadhrat Khalifatul Masih V graciously accepted the invitation and honored the occasion by his blessed presence. It was a great honor for the members of the local Majlis Ansarullah to enjoy dinner in the presence of their beloved master. May Allah enable the Ansar to fulfill their obligations and achieve the standard expected by Huzur, Ameen.

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